The manor of Blunt's Walls was so called from an ancient family of the name of Blunt, and Walls was added (on account of some earth works here), to distinguish it from the manor adjoining, in the parishes of Butsbury and Stock, held by them. This estate belonged to the priory of Mountnessing. In 1525, it was granted, among many others, for the endowment of Wolsey's colleges; but on his disgrace, falling to the Crown, it was granted to Sir Richard Page, knt., in 1530, for the term of his life, without any account. At his death, in 1554, Henry sold it for 191*l.* 19*s.* 5*d.* to Sir Wm. Petre; it still belongs to that family.

The hamlet of Billericay is first mentioned in 1843, as the hamlet of Belenca. There is a chapel here; the founders are unknown, but supposed to have been the Sulyards, of Flemyngs, in the parish of Runwell.

It was a chantry chapel, but mass was sung and sacraments administered; which last was not the office of a mere chantry priest, so that it appears to have been partly built for the accommodation of the inhabitants of Billericay, as, in the winter, inundation prevented them from attending the parish church.

In the book of Chantries, after other information, is this entry:—

The value of all the goods, jewels, &c.	
One small bell praised at	1*s.*
One hutch	1*s.*
Two vestments, one surplice and other implements	2*s.* 6*d.*

King Edward VI. sold this chapel and the chantry lands to Mr. Tyrell, who retained the lands, but sold the chapel to the inhabitants of Billericay. It was re-consecrated in 1693, by the Bishop of London, and dedicated to the Virgin Mary. Mr. Bayly, circa 1654, left 20*l.* for the education of ten poor children.

The great tithes of this parish belonged to the abbey of Stratford Langthorne, being appropriated to them; and they had the advowson of the vicarage, to which they presented till the dissolution. Then they both passed through the family of Riche, into that of Petre.

Abridged from "Morant's Essex."

AMATEUR.

FOREIGN ARCHITECTURAL AND COLLATERAL INTELLIGENCE.

"*Effosion*" *of Roman Baths in a high state of Preservation at Baden.*—In the middle of last year, the remains of a fine Roman bath dressed with marble—the internal round space inclosed by a square of walls and flanked by semicircular chambers in the four angles, were discovered; but have been since *demolished*, for the sake, as it would seem, of testing the durability of these ancient fabrics. Luckily, however, another discovery has taken place very lately, near the church of the Holy Sepulchre, at the foot of the *Spring-hill*, which shews, how extensively these thermal waters had been used by the Romans and the inhabitants of Southern Italy. The first traces seven, at some inconsiderable depth, bespoke the existence of a Roman bath. The angle of the building, first discovered, exhibited two walls, which were internally covered with oblong, somewhat rounded, perpendicular tubes of burnt clay (in the clear 4 in. by 2 in. and 1 foot high)—which formed a row of connected air-tubes open *below*, whose destination for heating the bath could not be mistaken. The floor, supported by small pillars, contained a hollow space, also for the sake of heating. The earthen flags of the floor, burnt with that perfection peculiar to the Romans, measure 2 feet square each, and are 2 in. thick. They are placed on a stratum of lime, mixed with fragments of bricks, under which again, a floor, formed like that above, is situated. This whole flooring (8 in. thick), is supported by small round pillars of brick, measuring 7 in. in diameter—which, surmounted by an abacus, are placed at a distance of 12 in. from each other, in rows parallel to the walls, and thus form a hollow space 3 feet 2 inches high. The extent of this bath-chamber has not been yet ascertained, but seems considerable. The analogy with the thermæ of Pompeii, and the account of Vitruvius, leave no room for doubting that a vapour-bath was here contemplated. The difference between the Pompeian and Baden building is merely, that in the former the supporting pillars are *square*, and that there the walls of that *Calcidarium* are not covered with tubes, but square brick plates, fixed with iron to the walls. Whatever further excavations may yet bring forth—still, it is certain, that in no other ancient building the hollowings of the floor (*suspensura*) have been so well preserved and demonstrated, in none the lathing of walls with earthen tubes. It is also important to observe, that Roman houses effossed at Sinzheim and Pforzheim, possess also hollow floors, although there no use for hot baths was anywise to be supposed.

"*Freemasonry in its true Signification.*"—Under this title Dr. G. Kloss has published a work, dedicated (by permission) to the great Orient of Frankfort. Dr. G. denies all mystic and mythic origin of the fraternity, and puts its date at *scarcely two hundred years*, having then sprung up from the guilds of the great masons (*Grossmannes?*) or stone-masons in England; and says, that the ideas of primordial Christianity, Templarism, Rosecrucianism, and secret knowledge, had never entered the heads of the founders, either in London, or York, and Edinburgh.

Cornelius's Opinion on the lately discovered Fresco Painting of Raffaelle, at St. Onofrio, Florence.—This splendid art-relic, which, moreover, had the good luck to remain unscathed by the hands of *cobbling restorators*,—has given rise to much dispute, being first ascribed to Raffaelle, but subsequently to the Florentine painter, Neri de Bicci, who died twenty-two years before Raffaelle was born. As, however, the celebrated engraver, Mr. Jesi, has undertaken to publish it in a large-sized plate, the public will have ample means of judging by themselves. The following is the drift of a letter addressed by *Cornelius* to Messrs. de la Porta and Zotti, at Florence. According to his opinion, this picture (representing the Last Supper) is to be placed beside the finest of the above capital—conjointly with those del Carmine and de la Annunciata. "I recognize,"—continues Mr. C.—"in this wall-painting a depth of sentiment and a characteristic execution, as neither the master of Raffaelle, nor any contemporaneous painter, could impart to their works.—Everywhere that enlivened genius and divine purity are manifest, by which Raffaelle overtops all other painters. In the *ensemble* of composition, that same architectural style is to be recognized, which the Urbinate had so fortunately introduced in the pictures of the Vatican. And what concerns those beauteous, infantile figures, to be seen in the skies—they at once bespeak the hand of him who alone could depict images so true and lovely."

FREEMASONS OF THE CHURCH.

ANTIQUITIES OF CAMBRIDGE.—DISCOVERIES IN WESTMINSTER ABBEY.

JAN. 12.—The first meeting for the present year was held in the Society's new rooms, No. 10, Carlisle-street, Soho-square, Mr. French in the chair. Among the persons present, was the Right Rev. Lord Bishop of Tasmania.

The Rev. David James, M.A., rector of Kirkdale, was elected an honorary fellow, and one of the chaplains. Mr. George Godwin, F.R.S., was also unanimously elected an honorary fellow.

Mr. W. P. Griffith, secretary, moved,—"That a petition be presented to both Houses of Parliament, praying that the immediate attention of the Legislature may be directed towards an improved drainage and ventilation of the present wretched courts, alleys, yards, &c., throughout London; and further, that the window tax, or *tax upon light, health, and morality*, may be repealed forthwith." (We shall be glad to see this example extensively imitated.)

Mr. W. Harry Rogers was then called upon to read some observations upon the antiquities of the University of Cambridge. He commenced by saying, that it must be evident to those who are acquainted with the many treasures yet existing in this ancient seat of learning that to do justice even to a portion of them would require far more than the limited space of time now allotted to him, since a volume alone might be devoted to the Royal Chapel of Our Lady and St. Nicholas, to the church of the Holy Sepulchre, or to the Early English architecture of Jesus College. That a portion of ground situated on the banks of the Cam was at a very remote period occupied by some kind of university, is easily proved, and it is nearly as certain that Saint Felix in the early part of the 7th century forwarded within its walls the study of theology. Some, indeed, placing perhaps too much reliance upon the truth of legendary lore, have endeavoured to represent that many hundred years before the birth of Our Saviour, a modest species of learning was cultivated in Cambridge, and have revived from mouldering chronicles the names of its first philosophers. They have considered themselves borne out in their supposition by the remains of British art, which have been discovered in the neighbourhood, added to the now universal belief that the extensive mound known as the Castle Hill, situated at the north-western extremity of the town, is entitled to an earlier date than that of the Roman invasion. But to leave theory for fact, we know that the eleventh and twelfth centuries combined to strike the centre of that circle of celebrity of which Bacon, Milton, Porson, and Newton have since formed illustrious radii. At the period the university became suddenly rich, and made the wisest use of its liberal resources, Europe was fast merging from the darkness and ignorance of ages. Throughout her colleges and ecclesiastical schools, was added to the old routine of divinity, the germ of a more refined education. The trivium and quadrivium of learning, which comprised grammar, logic, rhetoric, poetry, arithmetic, geometry, and astronomy, were now considered necessary to the dignity of the clergy. These seven important studies are curiously enumerated in the old monastic distich:

Gramm: loquitur, Dia: vera docet, Rhet: verba colorat,
Mus: canit, Ar: numerat, Geo: ponderat, Ast: colit astra.

The next step was the interference of royalty in the affairs of the University, when in the first instance, Henry III. took into consideration the proper means for establishing its permanency, and granted to its members an express charter of privilege in 1230. Mr. Rogers then described the various memorable endowments since lavished on the University, and called the attention of the Society, particularly, to the architectural improvements at present in hand in various colleges; and alluded to many of the smaller works of antiquity which some of them contain. With regard to King's College Chapel, he considered that the carved stalls were for the most part coeval with the organ screen of Anne Boleyn, and that the tabernacles only were the gift of Thomas Weaver in 1595. Some extracts were then given from original documents in connection with the erection of the Chapel-roof by the Society of Freemasons. At the close of the subject, Mr. Rogers presented a metallic rubbing of the brass of Sir Roger de Trumpington, from the village of Trumpington, near Cambridge, and said to be the most ancient in existence.

This elicited some valuable remarks from Mr. Wyckham Archer, who suggested, that if the Rev. the Dean of Westminster would permit the stones in the floor of the Abbey to be taken up, there would be found under them many beautiful brasses, which had been turned over during the Civil Wars, for protection. The Bishop of Tasmania undertook to solicit the Dean's permission, observing, that the turning of stones would not be new to him.

CHALK FOR FUEL.—A paragraph on this subject, which was quoted from our pages by all our contemporaries, has led to a letter to *The Times*, stating that, in consequence of the suggestion, in Dunstable, where chalk abounds, the hint has been taken advantage of by Mr. Clarke, chemist, who, after a few experiments, has succeeded in greatly improving the raw material, by drying it in a kiln till the whole of its own watery property is evaporated, after which it is thrown into a vat containing some chemical compound, and, after remaining until it is thoroughly saturated with the preparation, it is redried, and is fit for use, giving an intense heat.

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